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Compilation of Recommended Teachings[1] from the Buddha[2]

These teachings have passed the various authenticity tests the Buddha is reported to have given in the shared Early Buddhist Texts. One especially mentioned that it was given to keep his teaching pure[3]:

> So, Chunda, you should all come together and recite in concert, without disputing, those things I have taught you from my direct knowledge, **comparing meaning with meaning and phrasing with phrasing**, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans[4].

Seeing how teachings interrelate is an outcome of 'making a thorough investigation' by applying the study method or the authenticity tests, the Buddha gave for his teaching. This interrelation can best be seen here, in the Teaching on Mindfulness of Breathing, which is the most complete instruction the Buddha gave on sitting meditation that I have found. Most traditions of Buddhism have a form of meditation focussed on the breath. The teaching on the Ten Types of Happiness, shows that if people haven't seen how his teachings interrelate, they will likely disagree on what he taught, when both may have valid points.

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[1] Sutta in Pali or Sūtra in Sanskrit, possibly meaning 'thread' or 'the (thing) heard'. These discourses are from the collection of common Buddhist texts only. In this case the first four Pāli Nikāyas.
[2] The Awakened One, The Enlightened One
[3] The shared Early Buddhist Texts are those common to both major schools of Buddhism before the split, which happened about 400 years after the Buddha passed away. For details about the 'authenticity tests' see my Google document (you need a Google Account): https://drive.google.com/file/d/1P_dj0hrBRQsIvShA4DxA-p9VBt4WeBUs/view?usp=drive_link
[4] https://suttacentral.net/dn29/ People with ethics are called 'gods' or 'angels' as their actions help protect society, like the expression 'guardian angel'.

AN 3.65: The Buddha's Charter of Free Thought[5]

So I have heard. At one time the Buddha was wandering in the land of the Kosalans when he arrived at a town of the Kālāmas named Kesamutta. The Kālāmas of Kesamutta heard:

"It seems the philosopher Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Kesamutta. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha …' It's good to see such perfected ones."

Then the Kālāmas went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent. Seated to one side, the Kālāmas said to the Buddha:

"There are, sir, some philosophers and priests who come to Kesamutta. They explain and promote only their own doctrine, while they attack, badmouth, disparage and smear the doctrines of others. Then some other philosophers and priests come to Kesamutta. They too explain and promote only their own doctrine, while they attack, badmouth, disparage and smear the doctrines of others. So, sir, doubting and uncertain: 'I wonder who of these respected philosophers and priests speaks the truth, and who speaks falsehood?'"

"It is enough, Kālāmas, for you to be doubting and uncertain. Doubt has come up in you, about an uncertain matter.

Please, Kālāmas, don't just go by[6]:

1. oral transmission,
2. lineage,
3. testament,
4. canonical authority,
5. logic,
6. inference,
7. a reasoned train of thought,
8. the acceptance of a view after deliberation,
9. the appearance of competence, and
10. the thought: 'The philosopher is our respected teacher.'

But when you know for yourselves: 'These things are unwholesome, blameworthy, criticized by sensible people and when you undertake them, they lead to harm and suffering', then you should give them up.

What do you think, Kālāmas? Does greed come up in a person for their welfare or harm?"

"Harm, sir."

"A greedy individual, overcome by greed:

1. kills living creatures,

[5] My alternate name: The 10 Circumstantial Evidences. It is also well-known as The Kālāma Sutta. All texts here are based on Sujāto's translations, unless otherwise indicated. I have made some changes in translations of terms, see the Glossary.

[6] Some translators leave out 'just', but this would mean the Buddha is suggesting we should disregard all these 10 useful tools. I take it that the Buddha meant, we can develop a theory or hypothesis via any of those 10 tools, but then we **should not stop there** and take it as truth, but then **test it in our lives**, to see if the theory/hypothesis shows to be true. This is the scientific method.

2. steals,
3. commits adultery,
4. lies, and
5. encourages others to do the same[7].

Is that for their lasting harm and suffering?"

"Yes, sir."

"What do you think, Kālāmas? Does hate come up in a person for their welfare or harm?"

"Harm, sir."

"A hateful individual, overcome by hate, kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?"

"Yes, sir."

"What do you think, Kālāmas? Does delusion come up in a person for their welfare or harm?"

"Harm, sir."

"A deluded individual, overcome by delusion, kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?"

"Yes, sir."

"What do you think, Kālāmas, are these things wholesome or unwholesome?"

"Unwholesome, sir."

"Blameworthy or blameless?"

"Blameworthy, sir."

"Criticized or praised by sensible people?"

"Criticized by sensible people, sir."

"When you undertake them, do they lead to harm and suffering, or not? Or how do you see this?"

"When you undertake them, they lead to harm and suffering. That's how we see it."

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[7] The Five Precepts could be seen as the definition of Ethics for the lay disciple of the Buddha, but it should be understood to cover two aspects, as with the monks' Discipline: ethics (sīla as mirrored in the first four of the monks' rules) and good habits (ācāra as mirrored in the majority of other monks' rules), such that we don't take for essential what is unessential. Ethics is essential for progress, but not good habits (see my comparative study on sīla). Here is a noteworthy alternate 5th Precept to the traditional one (avoiding intoxication). I suggest this alternative is the more original one. This version would have been known before the Mahāyāna and Hīnayāna split. One of the criticisms of the Mahāyāna was the solely self focus of the Hīnayāna, which would not be an intended part of Theravāda School. How avoiding intoxication became the 5th Precept, is unsure at this stage. Maybe there was a time in a certain place that intoxication became a substantial problem and it was put in as the 5th Precept, as people could see that being intoxicated one more likely commits the four aforementioned, which harm oneself and others.

“So, Kālāmas, when I said: ‘Please, don’t just go by: oral transmission, lineage, testament, canonical authority, logic, inference, reasoned train of thought, the acceptance of a view after deliberation, the appearance of competence, and the thought “The philosopher is our respected teacher.” But when you know for yourselves: “These things are unwholesome, blameworthy, criticized by sensible people and when you undertake them, they lead to harm and suffering”, then you should give them up.’ That’s what I said, and this is why I said it.

Please, Kālāmas, don’t just go by: oral transmission, lineage, testament, canonical authority, logic, inference, reasoned train of thought, the acceptance of a view after deliberation, the appearance of competence, and the thought ‘The philosopher is our respected teacher.’ But when you know for yourselves: ‘These things are wholesome, blameless, praised by sensible people and when you undertake them, they lead to welfare and happiness’, then you should acquire them and keep them.

What do you think, Kālāmas? Does contentment come up in a person for their welfare or harm?”

“Welfare, sir.”

“An individual who is content, not overcome by greed, doesn’t kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?”

“Yes, sir.”

“What do you think, Kālāmas? Does love come up in a person for their welfare or harm? … Does understanding come up in a person for their welfare or harm? … Is that for their lasting welfare and happiness?”

“Yes, sir.”

“What do you think, Kālāmas, are these things wholesome or unwholesome?”

“wholesome, sir.”

“Blameworthy or blameless?”

“Blameless, sir.”

“Criticized or praised by sensible people?”

“Praised by sensible people, sir.”

“When you undertake them, do they lead to welfare and happiness, or not? Or how do you see this?”

“When you undertake them, they lead to welfare and happiness. That’s how we see it.”

“So, Kālāmas, when I said: ‘Please, don’t just go by oral transmission, lineage, testament, canonical authority, logic, inference, reasoned train of thought, the acceptance of a view after deliberation, the appearance of competence, and the thought “The philosopher is our respected teacher.” But when you know for yourselves:

“These things are wholesome, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness”, then you should acquire them and keep them.’ That’s what I said, and this is why I said it.

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

They meditate spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will.

They meditate spreading a heart full of appreciation to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of rejoicing to the whole world—abundant, expansive, limitless, free of enmity and ill will.

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

When that noble disciple has a heart that’s free of enmity and ill will, uncorrupted and purified, they’ve won four consolations in this very life. ‘If it turns out there is another world, and good and bad deeds have a result, then—when the body breaks up, after death—I’ll arise in a good place, a heavenly realm.’ This is the first consolation they’ve won.

‘If it turns out there is no other world, and good and bad deeds don’t have a result, then in this very life I’ll keep myself free of enmity and ill will, untroubled and happy.’ This is the second consolation they’ve won.

‘If it turns out that bad things happen to people who do bad things, then since I have no bad intentions, and since I’m not doing anything bad, how can suffering touch me?’ This is the third consolation they’ve won.

‘If it turns out that bad things don’t happen to people who do bad things, then I still see myself pure on both sides.’ This is the fourth consolation they’ve won.

When that noble disciple has a heart that’s free of enmity and ill will, undefiled and purified, they’ve won these four consolations in this very life.”

“That’s so true, Blessed One! That’s so true, Holy One! When that noble disciple has a thought that’s free of enmity and ill will, undefiled and purified, they’ve won these four consolations in this very life.

Excellent, sir! Excellent! … We go for refuge[8]. From this day forth, may the Buddha remember us as lay followers who have gone for refuge for life.”

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[8] The Buddha’s instructions are to take only one refuge, (one’s own practise of) the Teaching (Dhamma). The Buddhist practice of taking the Three Refuges, is against the Buddha’s instructions and probably was one of the earliest rituals introduced. Two well accepted ideas taught by the Buddha would have been combined: taking refuge and **developing faith in** the Triple Gem. Faith is known in various religious and psychological traditions as an important power of the mind.

MN 139: The Discourse on Non-conflict[9]

One should not pursue sensual pleasure, which is low, vulgar, coarse, ignoble, and unbeneficial; and one should not pursue self-mortification, which is painful, ignoble and unbeneficial. The Middle Way discovered by the One-Thus-Come avoids both extremes; giving vision, giving knowledge, it leads to peace, to direct knowledge, to awakening, to extinguishment. One should know what it is to extol and what it is to disparage, and knowing both, one should neither extol nor disparage, but should teach only the Process to Awakening. One should know how to define happiness and knowing that, one should pursue happiness within oneself. One should not utter covert speech, and one should not utter overt sharp speech. One should speak unhurriedly, not hurriedly. One should not insist on local language and one should not override normal usage. This is the summary of the exposition of non-conflict.

'One should not pursue sensual pleasure, which is low, vulgar, coarse, ignoble, and unbeneficial; and one should not pursue self-mortification, which is painful, ignoble and unbeneficial.' So it was said. And with reference to what was this said?

The pursuit of the enjoyment of one whose happiness is linked to sensual pleasures - low, vulgar, coarse, ignoble and unbeneficial - is a state beset by stress, vexation, despair and fever, and is the wrong way. The disengagement from the pursuit of the enjoyment of one whose happiness is linked to sensual pleasures - low, vulgar, coarse, ignoble and unbeneficial - is a state without stress, vexation, despair and fever, and is the right way.

The pursuit of self-mortification - painful, ignoble and unbeneficial - is a state beset by stress, vexation, despair and fever, and it is the wrong way. The disengagement from the pursuit of self-mortification - is a state without stress, vexation, despair and fever, and is the right way.

So is was with reference to this, that it was said: 'One should not pursue sensual pleasure, which is low, vulgar, coarse, ignoble, and unbeneficial; and one should not pursue self-mortification, which is painful, ignoble and unbeneficial.'

'The Middle Way discovered by the One-Thus-Come avoids both extremes; giving vision, giving knowledge, it leads to peace, to direct knowledge, to awakening, to extinguishment.' So it was said. And with reference to what was this said? It is just this Noble Path, that is, Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Composure, Right Insight and Right Liberation[10]. So it was with reference to this, that it was said: 'The Middle Way discovered by the One-Thus-Come avoids both extremes; giving vision, giving knowledge, it leads to peace, to direct knowledge, to awakening, to extinguishment.'

'One should know what it is to extol and what it is to disparage, and knowing both, one should neither extol nor disparage, but should teach only the Process to Awakening.' So it was said. And with reference to what was this said? How mendicants does there come to be extolling and disparaging and failure to teach only the Process to Awakening?

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[9] This is my translation from my first book: https://drive.google.com/file/d/0B6Iy6T8fjjr0SS1ZV0R0b1RvWjA/view?usp=sharing&resourcekey=0-SJ8guAc_0m_Ac0I_WzyXKA page 117

[10] This could be called 'The Noble Tenfold Path' which can be summarised as 'The Three Trainings': Ethics (Sīla), Composure (Samādhi) and Wisdom (Paññā), in that order, from easier to more difficult. Comparative studies show the Buddha taught the Path in more than 50 ways from, just one step or point, to more than 20. These studies show the traditional Noble Eightfold Path is seriously lacking (Right) Insight, an essential part of the Path which is shown to be different from Right View.

One disparages some when one says:	One extols some when one says:
'**All those who** engage in the pursuit of the enjoyment of one whose happiness is linked to sensual pleasures - low... and unbeneficial - are beset by stress, vexation, despair and fever, and they have entered upon the wrong way.'	'**All those who** disengage from the pursuit of the enjoyment of one whose happiness is linked to sensual pleasures - low ... and unbeneficial - are without stress, vexation, despair and fever, and they have entered upon the right way.'
'**All those who** engage in the pursuit of the self-mortification, painful, ignoble and unbeneficial, are beset by stress, vexation, despair and fever, and they have entered upon the wrong way.'	'**All those who** disengage from the pursuit of self-mortification - painful, ignoble and unbeneficial - are without stress, vexation, despair and fever, and they have entered upon the right way.'
'**All those who** have not abandoned the fetter of being are beset by stress, vexation, despair and fever, and they have entered upon the wrong way.'	'**All those who** have abandoned the fetter of being are not beset by stress, vexation, despair and fever, and they have entered upon the right way.'

This is how there comes to be extolling and disparaging and failure to teach only the Process to Awakening.

And how mendicants, does there come to be neither extolling nor disparaging but teaching only the Process to Awakening?

One teaches only the Process to Awakening when one does not say the above, but instead says:

'The pursuit is a state beset by stress, vexation, despair, and fever, and it is the wrong way.'	'The disengagement is a state not beset by stress, vexation, despair, and fever, and it is the right way.'
'The pursuit is a state beset by stress, vexation, despair, and fever, and it is the wrong way.'	'The disengagement is a state not beset by stress, vexation, despair, and fever, and it is the right way.'
'As long as the fetter of being is unabandoned, being too is unabandonded.'	'When the fetter of being is abandoned, being too is abandonded.'

So it was with reference to this, that it was said 'One should know what it is to extol and what it is to disparage, and knowing both, one should neither extol nor disparage, but should teach only the Process to Awakening.'

Mendicants, there are these five cords of sensual pleasure. What five?

1. forms perceivable by the eye...
2. sounds perceivable by the ear...
3. odours perceivable by the nose...
4. flavours perceivable by the tongue...
5. tangibles perceivable by the body...

that are wished for, desired, agreeable and likeable, connected with sensual pleasure.

Now the pleasure and joy that arise dependent on these five cords of sensual pleasure are called sensual pleasure - a filthy pleasure, a coarse pleasure, an ignoble pleasure. I say of this kind of pleasure that it should not be pursued, that it should not be developed, that it should not be cultivated, and that it should be feared.

Here mendicants, quite withdrawn from sensual pleasures, withdrawn from unwholesome processes, he enters and remains in the first state of Focus: zest and happiness born from withdrawal, accompanied by reason and investigation. He permeates and pervades, suffuses and fills this very body with the zest and happiness born from withdrawal. Just as if a skilled bath man or bath man's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder -- saturated, moisture-laden, permeated within and without -- would nevertheless not drip; even so, the mendicant permeates...this very body with the zest and happiness born of withdrawal. There is nothing of his entire body unpervaded by zest and happiness born from withdrawal.

Furthermore, with the stilling of reason and investigation, he enters and remains in the second state of Focus: zest and happiness born of composure, becoming one (body sensations and thought integrated)[11], free from reason and investigation -- internal assurance. He permeates and pervades, suffuses and fills this very body with the zest and happiness born of composure. Just like a lake with spring-water welling up from within, having no inflow from the east, west, north, or south, and with the skies supplying abundant showers time and again, so that the cool fount of water welling up from within the lake, would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake unpervaded by the cool waters; even so, the mendicant permeates...this very body with the zest and happiness born of composure. There is nothing of his entire body unpervaded by zest and happiness born of composure.

And furthermore, with the fading of zest, he remains in equanimity, with remembrance and alert, and physically sensitive to happiness. He enters and remains in the third state of Focus, of which the noble ones declare, 'Equanimous and with remembrance, he has a pleasurable abiding.' He permeates and pervades, suffuses and fills this very body with the happiness divested of zest. Just as in a lotus pond, some of the lotuses, born and growing in the water, stay composed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with cool water from their roots to their tips, and nothing of those lotuses would be unpervaded with cool water; even so, the mendicant permeates...this very body with the happiness divested of zest. There is nothing of his entire body unpervaded with happiness divested of zest.

And furthermore, with the abandoning of pleasure and pain -- as with the earlier disappearance of elation and distress – he enters and remains in the fourth state of Focus: purity of equanimity and remembrance, neither-pleasure-nor-pain. He sits, permeating the body with a pure, bright awareness. Just as if a man were sitting covered from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the mendicant sits, permeating the body with a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness.

This (the first Focus) is called the bliss of renunciation, the bliss of seclusion (the second Focus), the bliss of peace (the third Focus), the bliss of extinguishment (the fourth Focuscus)[12]. I say of this kind

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[11] The common tendency is to go to an extreme, where either body or thought is not valued and is somehow suppressed. 'Onepointedness' (ekaggatā) is a later commentarial term and is not used by the Buddha in the details of the Jhāna, but rather 'becoming one' (ekodibhāva) is the term used..

[12] The Forth Focus (Jhāna) is called the Bliss of Extinguishment. This confirms comparative studies of the Path in various formats, which shows the four Focuses are just another presentation of the whole Path, not the definition of Right Concentration, which we find in some doubtful texts. The main

of happiness that it should be pursued, that it should be developed, that it should be cultivated, and that it should not be feared.

So it was with reference to this, that it was said ‘One should know how to define happiness and knowing that, one should pursue happiness within oneself.’

‘One should not utter covert speech, and one should not utter overt sharp speech.’ So it was said. And with reference to what was this said?

One should not utter covert speech, and one should not utter overt sharp speech. Here mendicants, when one knows covert speech to be untrue, incorrect and unbeneficial, one should on no account utter it. When one knows covert speech to be true, correct and unbeneficial, one should try not to utter it. But when one knows covert speech to be true, correct and beneficial, one may utter it knowing the time to do so.

Here mendicants, when one knows sharp speech to be untrue, incorrect and unbeneficial, one should on no account utter it. When one knows sharp speech to be true, correct and unbeneficial, one should try not to utter it. But when one knows sharp speech to be true, correct and beneficial, one may utter it knowing the time to do so.

So it was with reference to this, that it was said ‘One should not utter covert speech, and one should not utter overt sharp speech.’

‘One should speak unhurriedly, not hurriedly.’ So it was said. And with reference to what was this said?

Here mendicants, when one speaks hurriedly, one’s body grows tired and one’s thought becomes excited, one’s voice is strained and one’s throat becomes hoarse, and the speech of one who speaks hurriedly, is indistinct and hard to understand. So it was with reference to this, that it was said ‘One should speak unhurriedly, not hurriedly.’

‘One should not insist on local language and one should not override normal usage.’ So it was said. And with reference to what was this said?

How mendicants, does there come to be insistence on local language and overriding of normal usage? Here mendicants, in different localities they call the same thing a dish, a bowl, a vessel, a saucer, a pan, a pot, a mug or a basin. So whatever they call it in such and such a locality, one speaks accordingly, firmly adhering to that expression and insisting ‘Only this is correct; anything else is wrong.’ This is how there comes to be insistence on local language and overriding normal usage.

And how mendicants, does there come to be non-insisting on local language and non-overriding of normal usage? Here mendicants, in different localities they call the same thing a dish ... or a basin. So whatever they call it in such and such a locality, without adhering to that expression one speaks accordingly, thinking: ‘These venerable ones, it seems, are speaking with reference to this.’ This is how there comes to be non-insistence on local language and non-overriding of normal usage. So it was with reference to this, that it was said ‘One should not insist on local language and one should not override normal usage.’

Here mendicants:

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doubtful text is the addition of the detailed definitions of each term of the Noble Eightfold Path, that one of the Burmese Sangha Councils added to the Satipatthana Sutta to get the big Satipatthana Sutta.

These therefore are states with conflict:	These therefore are states without conflict:
The pursuit of the enjoyment of one whose happiness is linked to sensual pleasures - low... and unbeneficial - is a state beset by stress, vexation, despair and fever, and it is the wrong way.	The disengagement from the pursuit of the enjoyment of one whose happiness is linked to sensual pleasures - low ... and unbeneficial - is a state not beset by stress, vexation, despair and fever, and it is the right way.
The pursuit of self-mortification - painful, ignoble and unbeneficial - is a state beset by stress, vexation, despair and fever, and it is the wrong way.	The disengagement from the pursuit of self-mortification - painful, ignoble and unbeneficial - is a state not beset by stress, vexation, despair and fever, and it is the right way.
Extolling and disparaging and failure to teach only the Process to Awakening is a state beset by stress ... and it is the wrong way.	The Middle Way discovered by the One-Thus-Come avoids both extremes; giving vision, giving knowledge, it leads to peace, to direct knowledge, to awakening, to extinguishment. It is a state not beset by stress... and it is the right way.
sensual pleasure - a flithy pleasure, a coarse pleasure, an ignoble pleasure - is a state beset by stress ... and is the wrong Way.	The bliss of renunciation, the bliss of selcusion, the bliss of peace, the bliss of enlightenement, is a state not beset by stress... and it is the right way.
Covert speech that is untrue, incorrect, and unbeneficial is a state beset by stress…	Covert speech that is true, correct and beneficial is a state not beset by stress...
Covert speech that is true, correct, and unbeneficial is a state beset by stress …	
Overt sharp speech that is untrue, incorrect, and unbeneficial is a state beset by stress…	Overt sharp speech that is true, correct, and beneficial is a state not beset by stress ...
Overt sharp speech that is true, correct, and unbeneficial is a state beset by stress…	
The speech of one who speaks hurriedly is a state beset by stress…	The speech of one who speaks unhurriedly is a state not beset by stress...
Insistence on local language and overriding of normal usage is a state beset by stress, vexation, despair and fever, and it is the wrong way.	Non-insistence on local language and non-overriding of normal usage is a state not beset by stress, vexation, despair and fever, and it is the wrong way.

Therefore mendicants, you should train yourselves thus ‘We shall know the state with conflict and we shall know the state without conflict, and knowing these, we shall enter upon the way without conflict.’

DN 31: A Wholesome Householder's Life[13]

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time the householder's son Sigālaka rose early and left Rājagaha. With his clothes and hair all wet, he raised his joined palms to revere the various quarters—east, south, west, north, below, and above.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. He saw Sigālaka revering the quarters and said to him, "Householder's son, why are you revering the quarters in this way?"

"Sir, on his deathbed my father said to me: 'My dear, please revere the quarters.' Honoring, respecting, and venerating my father's words, I rose early and left Rājagaha and, with my clothes and hair all wet, raised my joined palms to revere the various quarters—east, south, west, north, below, and above."

"Householder's son, that's not how the six directions should be revered in the training of the Noble One."

"But sir, how should the six directions be revered in the training of the Noble One? Sir, please teach me this."

"Well then, householder's son, listen and apply your mind well, I will speak."

"Yes, sir," replied Sigālaka. The Buddha said this:[14]

"And how, householder's son, does a noble disciple cover the six directions? These six directions should be recognized: parents as the east, tutors as the south, partner and children as the west, friends and colleagues as the north, bondservants and workers as beneath, and philosophers and priests as above[15].

A child should serve their parents as the eastern quarter, in five ways, thinking:

1. 'I will support those who supported me.
2. I'll do my duty for them.
3. I'll maintain the family tradition.
4. I'll take care of the inheritance.
5. When they have passed away, I'll make an offering on their behalf.'

Parents served by the children in these five ways, show sympathy to them in five ways.

1. They keep them from doing bad.
2. They support them in doing good.
3. They train them in a profession.
4. They connect them with a suitable partner.
5. They transfer the inheritance in due time.

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[13] My alternate name: Ritual is not Part of the Buddha's Teaching

[14] A long section has been edited out as it did not deal directly with the topic and seems like a later addition.

[15] Parents are in the east because that is where the sun is born. Tutors are to the south (dakkhiṇā) as they are owed an offering (dakkhiṇā). Family is one's legacy, so they lie with the setting sun in the west. Good friends keep you on the upright way to the north. Servants support you and make your life possible, like the earth below. And spiritual teachers lead you to heaven or transcendence above.

Parents served by their children in these five ways, show sympathy to them in these five ways. And that's how the eastern quarter is covered, kept safe and free of peril.

A pupil should serve their tutor as the southern quarter, in five ways:

1. by rising for them,
2. by serving them,
3. by listening well,
4. by looking after them,
5. and by carefully learning their profession.

Tutors, served by their pupils in these five ways, show sympathy to them in five ways.

1. They make sure they're well educated
2. They make sure they're well drilled in memorization.
3. They clearly explain all the knowledge of the profession.
4. They introduce them to their friends and colleagues.
5. They provide protection in every region[16].

Tutors served by their pupils in these five ways, show sympathy to them in these five ways. And that's how the southern quarter is covered, kept safe and free of peril.

A husband should serve his wife as the western quarter, in five ways:

1. by treating her with honor,
2. by not looking down on her,
3. by not being unfaithful,
4. by relinquishing authority to her,
5. and by presenting her with adornments.

A wife, served by her husband in these five ways, shows sympathy to him in five ways.

1. She's well-organized in her work.
2. She manages the domestic help.
3. She's not unfaithful.
4. She preserves his earnings.
5. She's deft and tireless in all her duties.

A wife served by her husband in these five ways, shows sympathy to him in these five ways. And that's how the western quarter is covered, kept safe and free of peril.

A gentleman should serve his friends and colleagues as the northern quarter, in five ways:

1. giving,
2. kindly words,
3. taking care,
4. equality,
5. and not using tricky words.

Friends and colleagues, served by a gentleman in these five ways, show sympathy to him in five ways.

1. They guard him when he's negligent.
2. They guard his property when he's negligent.
3. They keep him safe in times of danger.
4. They don't abandon him in times of trouble.
5. They honor his descendants.

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[16] "Protection in every region" (disāsu parittāṇaṁ) refers to when the student has completed their studies and goes off to travel, the teacher does what they can to ensure their safety in other regions.

Friends and colleagues served by a gentleman in these five ways, show sympathy to him in these five ways. And that's how the northern quarter is covered, kept safe and free of peril.

A master should serve their bondservants and workers as the lower quarter, in five ways:

1. by organizing work according to ability,
2. by paying food and wages,
3. by nursing them when sick,
4. by sharing special treats,
5. and by giving time off work.

Bondservants and workers served by a master in these five ways, show sympathy to him in five ways.

1. They get up first.
2. They go to bed last.
3. They don't steal.
4. They do their work well.
5. And they promote a good reputation.

Bondservants and workers served by a master in these five ways, show sympathy to him in these five ways. And that's how the lower quarter is covered, kept safe and free of peril.

A gentleman should serve philosophers and priests as the upper quarter, in five ways:

1. by loving deeds of body,
2. by loving deeds of speech,
3. by loving deeds of thought,
4. by not turning them away at the gate,
5. and by providing them with material needs.

philosophers and priests served by a gentleman in these five ways, show sympathy to him in six ways.

1. They keep him from doing bad.
2. They support him in doing good.
3. They think of him with kindly thoughts.
4. They teach him what he does not know.
5. They clarify what he's already learned.
6. They explain the path to heaven.

philosophers and priests served by a gentleman in these five ways, show sympathy to him in these six ways. And that's how the upper quarter is covered, kept safe and free of peril."

When this was said, Sigālaka the householder's son said to the Buddha, "Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, the Buddha has made the teaching clear in many ways. I take refuge[17] from this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

MN 59: The Ten Types of Happiness[18]

[17] The Buddha's instructions are to take only one refuge, (one's own practise of) the Teaching (Dhamma). The Buddhist practice of taking the Three Refuges, is against the Buddha's instructions and probably was one of the earliest rituals introduced. Two well accepted ideas taught by the Buddha would have been combined: taking refuge and **developing faith in** the Triple Gem. Faith is known in various religious and psychological traditions as an important power of the mind.

[18] AKA The Many Kinds of Feelings.

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then the chamberlain Pañcakaṅga went up to Venerable Udāyī, bowed, sat down to one side, and said to him, "Sir, how many feelings has the Buddha spoken of?"

"Chamberlain, the Buddha has spoken of three feelings: pleasant, painful, and neutral. The Buddha has spoken of these three feelings."

When he said this, Pañcakaṅga said to Udāyī, "Sir, Udāyī, the Buddha hasn't spoken of three feelings. He's spoken of two feelings: pleasant and painful. The Buddha said that neutral feeling is included as a peaceful and subtle kind of pleasure."

For a second time, Udāyī said to Pañcakaṅga, "The Buddha hasn't spoken of two feelings, he's spoken of three." For a second time, Pañcakaṅga said to Udāyī, "The Buddha hasn't spoken of three feelings, he's spoken of two."

And for a third time, Udāyī said to Pañcakaṅga, "The Buddha hasn't spoken of two feelings, he's spoken of three."

And for a third time, Pañcakaṅga said to Udāyī, "The Buddha hasn't spoken of three feelings, he's spoken of two."

But neither was able to persuade the other.

Venerable Ānanda heard this discussion between Udāyī and Pañcakaṅga. Then he went up to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed. When he had spoken, the Buddha said to him,

"Ānanda, the explanation by the mendicant Udāyī, which the chamberlain Pañcakaṅga didn't agree with, was quite correct. But the explanation by Pañcakaṅga, which Udāyī didn't agree with, was also quite correct. In one explanation I've spoken of two feelings. In another explanation I've spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings. I've explained the teaching in all these different ways. This being so, you can expect that those who don't concede, approve, or agree with what has been well spoken, will argue, quarrel, and fight, continually wounding each other with barbed words. I've explained the teaching in all these different ways. This being so, you can expect that those who do concede, approve, or agree with what has been well spoken, will live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.

There are these five kinds of sensory stimulation. What five?

1. Sights known by the eye …
2. Sounds known by the ear …
3. Smells known by the nose …
4. Tastes known by the tongue …
5. Touches known by the body,

which are likable, desirable, agreeable, pleasant, sensory, and arousing. These are the five kinds of sensory stimulation. The pleasure and happiness that arise from these five kinds of sensory stimulation is called sensual pleasure.

There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer

than that. And what is that pleasure? It's when a mendicant, quite secluded from sensual pleasures, secluded from unwholesome qualities, enters and remains in the first Focus, which has the zest and pleasure born of seclusion, while placing thought and keeping it connected. This is a pleasure that is finer than that.

There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that. And what is that pleasure? It's when, as the placing of thought and keeping it connected are stilled, a mendicant enters and remains in the second Focus, which has the zest and pleasure born of composure, with internal clarity and mind at one, without placing thought and keeping it connected. …

There is another pleasure that is finer than that. And what is that pleasure? It's when, with the fading away of zest, a mendicant enters and remains in the third Focus, where they meditate with equanimity, mindful and aware, personally experiencing the pleasure of which the noble ones declare, 'Equanimous and mindful, one meditates in pleasure.' …

There is another pleasure that is finer than that. And what is that pleasure? It's when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth Focus, without pleasure or pain, with pure equanimity and mindfulness. …

There is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. …

There is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. …

There is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. …

There is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. This is a pleasure that is finer than that.

There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and sensation. This is a pleasure that is finer than that.

It's possible that wanderers of other religions might say, 'The philosopher Gotama spoke of the cessation of perception and sensation, and he includes it in happiness. What's up with that?'

When wanderers of other religions say this, you should say to them, 'Reverends, when the Buddha describes what's included in happiness, he's not just referring to pleasant sensation. The Realized One describes pleasure as included in happiness wherever it is found, and in whatever context.'"

That is what the Buddha said. Satisfied, Venerable Ānanda approved what the Buddha said.

Table Summary:

Number	Name	Note
0	Clinging to 5 sensual pleasures	Unwholesome, suffering, repeated (mental) birth and death, the First Noble Truth
1	5 sense pleasures	Bodily, Not clung to, but just experienced as a natural consequence of certain conditions, wholesome from here on
2	1st Focus	Mental from here on; study, research
3	2nd Focus	Testing (Composure - Samādhi is only here, in the Buddha's words)
4	3rd Focus	Experiencing the results
5	4th Focus	Resting from testing, jobs or duties, elsewhere called 'the bliss of extinguishment (of the three poisons: greed, hatred and delusion)'
6	Dimension of Infinite space	1st Formless Attainment (God is Omnipresent[19])
7	Dimension of Infinite consciousness	2nd Formless Attainment (God is Omniscient)
8	Dimension of Nothingness	3rd Formless Attainment (God is Omnipotent)
9	Dimension of neither perception nor non perception	4th Formless Attainment
10	Cessation of perception and sensation	Self-induced Coma, rejuvenating for the body, resting for the mind

[19] Continuing in and mastering Calm Meditation (the Formless Attainments) would be beneficial, as the Buddha encouraged mendicants to do so, as mendicants have more time on their hands. They are not necessary for enlightenment and have sometimes been included in the Path, in later modified texts by mistake. This is supported by the Buddha's discussion of his pre-enlightenment teachers and his reflection under the Bodhi tree, when he realised Focus (Jhāna) was way, which set him on the Right Path. The first three Formless Attainments match the qualities ascribed to God and those outside the Buddha's Teaching would believe, if experienced, is unity with God/the Universe/Soul/Spirit. I match 'dimension of nothingness' with 'omnipotent' in the sense that God is said to have created everything from nothing. It seems the Buddha just recognised they were refined states of consciousness, which gradually cut out the 5 sense inputs. The 1st formless attainment cuts out all form or images, in this case imagined ones, the 4th or 5th formless attainment would have cut out hearing also, which later doctrine wrongly ascribes to the one of the Four Focuses (Jhānā). Traditions that emphasise, or people who do a lot of sitting meditation will likely experience one or more of the five Formless Attainments. Not understanding all the types of happiness and how they are relevant to the path, will probably lead to thinking those experiences are Enlightenment, as the Buddha's former teachers did. With that idea, there will be a subtle dismissal or blaming of thinking, concepts or ideas, as the cause of stress. The Fifth Formless Attainment was probably referred to as 'signless' focus:
(https://suttacentral.net/dn16/en/sujato?lang=en&layout=plain&reference=none&notes=asterisk&highlight=false&script=latin#2.25.9)

SN 12.23: The Way Out[20]

At Sāvatthī.

“Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see. I say that this knowledge of ending has a vital condition, it doesn’t lack a vital condition. And what is it? You should say: ‘Freedom.’ I say that freedom has a vital condition, it doesn’t lack a vital condition. And what is it? You should say: ‘Dispassion.’ I say that dispassion has a vital condition. And what is it? You should say: ‘Disillusionment.’ I say that disillusionment has a vital condition. And what is it? You should say: ‘Truly knowing and seeing.’ I say that truly knowing and seeing has a vital condition. And what is it? You should say: ‘Composure.’ I say that Composure has a vital condition. And what is it? You should say: ‘Pleasure.’ I say that pleasure has a vital condition. And what is it? You should say: ‘Tranquility.’ I say that tranquility has a vital condition. And what is it? You should say: ‘Zest.’ I say that zest has a vital condition. And what is it? You should say: ‘Joy.’ I say that joy has a vital condition. And what is it? You should say: ‘Faith.’ I say that faith has a vital condition. And what is it? You should say: ‘Suffering.’

Suffering is a vital condition for faith. Faith is a vital condition for joy. Joy is a vital condition for zest. Zest is a vital condition for tranquility. Tranquility is a vital condition for pleasure. Pleasure is a vital condition for Composure. Composure is a vital condition for truly knowing and seeing. Truly knowing and seeing is a vital condition for disillusionment. Disillusionment is a vital condition for dispassion. Dispassion is a vital condition for freedom. Freedom is a vital condition for the knowledge of ending.

It’s like when the heavens rain heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean.

MN 62: The Only Way to Purification[21]

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[20] This is my title. The section on the standard form of Dependent Origination has been edited out, as that version does not match with the many other ways the Buddha taught the Path.

[21] Traditional name: Advice to Rāhula at Ambalaṭṭhika. This ‘way’ includes ethics, composure and wisdom. A section on people who lie has been edited out, as it refers to people rather than just action. The teaching on Non-Conflict, included in this collection, says that only speaking of action is teaching Dhamma. The topic is also not consistent with the main message. These two points make the section a suspected later addition.

Interestingly the Noble Eightfold Path and the Four Foundations of Mindfulness are not specifically mentioned at all. I have seen both of these promoted as ‘the only way’ or ‘the best way’. Comparative studies show the ‘Noble Eightfold Path’ is severely lacking the Wisdom component, as those same studies show that Right View and Right Motivation are not as deep as Right Insight, but Right View sets us on the Right Path, following which we will develop Right Insight. Right Insight and Right Liberation are found in what could be called ‘the Noble Tenfold Path’, which match the third training in Wisdom. See Dr Rod Bucknell’s 1984 Study. ‘The Buddhist Path to Liberation: An Analysis of the Listing of Stages’ (https://drive.google.com/file/d/1qXZRCGusS0Mkytv1rUQx7clu0-LaZoBz/view?usp=drive_link).

In this discourse the most effective, or most difficult is mentioned first: intended or future action, probably as an expression of what to aim for. The Buddha’s enlightenment story shows the order he actually did it: past, present and future.

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Now at that time Venerable Rāhula was staying at Ambalaṭṭhikā. Then in the late afternoon, the Buddha came out of retreat and went to Ambalaṭṭhika to see Venerable Rāhula. Rāhula saw the Buddha coming off in the distance. He spread out a seat and placed water for washing the feet. The Buddha sat on the seat spread out, and washed his feet. Rāhula bowed to the Buddha and sat down to one side.

What do you think, Rāhula? What is the purpose of a mirror?"

"It's for checking your reflection, sir."

"In the same way, deeds of body, speech, and thought should be done only after repeated checking.

When you want to act with the body, you should check on that same deed: 'Does this act with the body that I want to do, lead to hurting myself, hurting others, or hurting both? Is it unwholesome, with suffering as its outcome and result?' If, while checking in this way, you know: 'This act with the body that I want to do, leads to hurting myself, hurting others, or hurting both. It's unwholesome, with suffering as its outcome and result.' To the best of your ability, Rāhula, you should not do such a deed. But if, while checking in this way, you know: 'This act with the body that I want to do, doesn't lead to hurting myself, hurting others, or hurting both. It's wholesome, with happiness as its outcome and result.' Then, Rāhula, you should do such a deed.

While you are acting with the body, you should check on that same act: 'Does this act with the body that I am doing, lead to hurting myself, hurting others, or hurting both? Is it unwholesome, with suffering as its outcome and result?' If, while checking in this way, you know: 'This act with the body that I am doing, leads to hurting myself, hurting others, or hurting both. It's unwholesome, with suffering as its outcome and result.' Then, Rāhula, you should desist from such a deed. But if, while checking in this way, you know: 'This act with the body that I am doing, doesn't lead to hurting myself, hurting others, or hurting both. It's wholesome, with happiness as its outcome and result.' Then, Rāhula, you should continue doing such a deed.

After you have acted with the body, you should check on that same act: 'Does this act with the body that I have done, lead to hurting myself, hurting others, or hurting both? Is it unwholesome, with suffering as its outcome and result?' If, while checking in this way, you know: 'This act with the body that I have done, leads to hurting myself, hurting others, or hurting both. It's unwholesome, with suffering as its outcome and result.' Then, Rāhula, you should confess, reveal, and clarify such a deed to the Teacher, or a sensible spiritual companion. And having revealed it, you should restrain yourself in future. But if, while checking in this way, you know: 'This act with the body that I have done, doesn't lead to hurting myself, hurting others, or hurting both. It's wholesome, with happiness as its outcome and result.' Then, Rāhula, you should live in zest and joy because of this, training day and night in wholesome qualities.

When you want to act with speech, you should check on that same deed: 'Does this act of speech that I want to do, lead to hurting myself, hurting others, or hurting both? …' …

If, while checking in this way, you know: 'This act of speech that I have done, leads to hurting myself, hurting others, or hurting both. It's unwholesome, with suffering as its outcome and result.' Then, Rāhula, you should confess, reveal, and clarify such a deed to the Teacher or a sensible spiritual companion. And having revealed it, you should restrain yourself in future. But if, while checking in this way, you know: 'This act of speech that I have done, doesn't lead to hurting myself, hurting others, or

hurting both. It's wholesome, with happiness as its outcome and result.' Then, Rāhula, you should live in zest and joy because of this, training day and night in wholesome qualities.

When you want to act with thought, you should check on that same deed: 'Does this act of thought that I want to do, lead to hurting myself, hurting others, or hurting both? …' …

If, while checking in this way, you know: 'This act of thought that I have done, leads to hurting myself, hurting others, or hurting both. It's unwholesome, with suffering as its outcome and result.' Then, Rāhula, you should be horrified, repelled, and disgusted by that deed. And being repelled, you should restrain yourself in future. But if, while checking in this way, you know: 'This act with thought that I have done, doesn't lead to hurting myself, hurting others, or hurting both. It's wholesome, with happiness as its outcome and result.' Then, Rāhula, you should live in zest and joy because of this, training day and night in wholesome qualities.

All the philosophers and priests of the past, future, and present who purify their physical, verbal, and mental actions, do so after repeatedly checking. So Rāhula, you should train yourself like this: 'I will purify my physical, verbal, and mental actions after repeatedly checking.'"

That is what the Buddha said. Satisfied, Venerable Rāhula approved what the Buddha said.

Table Summary:

Knowledge of **Past** (mental) Births[22]	Knowledge of the Rising and Falling of Beings (mental birth and death) in the **Present**	Knowledge that one is free of **Future** (mental) birth and death
Reflecting on **Past**:	Reflecting on **Present**:	Reflecting on intended (**Future**):
Bodily Action	Bodily Action	Bodily Action
Verbal Action	Verbal Action	Verbal Action
Mental Action	Mental Action	Mental Action

MN 19: Two Kinds of Thought[23]

So I have heard.

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

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[22] Birth and Death is understood as psychological, in line with many uses from the Buddha and the redefinitions he gave of key terms he used. For details see my article called "The Noble Language" on Academia.edu.

[23] The contents of this teaching shows that it is dealing with thought, the third of the Four Foundations of Mindfulness.

“Mendicants, before my awakening—when I was still unawakened but intent on awakening[24]—I thought: ‘Why don’t I meditate by continually dividing my thoughts into two classes?’ So I assigned sensual, malicious, and cruel thoughts to one class. And I assigned thoughts of renunciation, good will, and harmlessness to the second class.

Then, as I meditated—diligent, keen, and resolute—a sensual thought arose. I understood: ‘This sensual thought has arisen in me. When I reflected that it leads to hurting myself, it went away. When I reflected that it leads to hurting others, it went away. When I reflected that it leads to hurting both, it went away.[25] When I reflected that it blocks wisdom, it’s on the side of distress, and it doesn’t lead to extinguishment, it went away. So I gave up, got rid of, and eliminated any sensual thoughts that arose.[26]

Then, as I meditated—diligent, keen, and resolute—a malicious thought arose … I understood: ‘This cruel thought has arisen in me[27]. It leads to hurting myself, hurting others, and hurting both. It blocks wisdom, it’s on the side of distress, and it doesn’t lead to extinguishment.’ When I reflected that it leads to hurting myself … hurting others … hurting both, it went away. When I reflected that it blocks wisdom, it’s on the side of distress, and it doesn’t lead to extinguishment, it went away. So I gave up, got rid of, and eliminated any cruel thoughts that arose.

Whatever a mendicant frequently thinks about and considers becomes their heart’s inclination. If they often think about and consider sensual thoughts, they’ve given up the thought of renunciation to cultivate sensual thought. Their thought inclines to sensual thoughts. If they often think about and consider malicious thoughts … their thought inclines to malicious thoughts. If they often think about and consider cruel thoughts … their thought inclines to cruel thoughts.

Suppose it’s the last month of the rainy season, in autumn, when the crops grow closely together, and a cowherd must take care of the cattle[28]. He’d tap and poke them with his staff on this side and that to keep them in check. Why is that? For he sees that if they wander into the crops he could be executed, imprisoned, fined, or condemned.

In the same way, I saw that unwholesome qualities have the drawbacks of sordidness and corruption, and that wholesome qualities have the benefit and cleansing power of renunciation.

Then, as I meditated—diligent, keen, and resolute—a thought of renunciation arose. I understood: ‘This thought of renunciation has arisen in me. It doesn’t lead to hurting myself, hurting others, or hurting both. It nourishes wisdom, it’s on the side of freedom from distress, and it leads to extinguishment.’ If I were to keep on thinking and considering this all night … all day … all night and

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[24] This period of meditative development must have taken place after giving up the two extremes of indulgence in sensual pleasures and indulgence in pain (self-mortification practices). MN 36:34.1 says that at this point, after restoring his strength by eating solid food, he developed Focus, giving the impression that this happened immediately. However, the current sutta, supported by passages such as MN 128:16.2, shows that this took some time, although it is not clear how long.

[25] This reflection is also spoken of in the teaching included in this collection called “The Only Way to Purification”. Since it is talking about seeing things as they arose in the **present**, it would be talking about the Second of the Three Insight Knowledges the Buddha developed just before full Enlightenment.

[26] Thoughts are eradicated not by force or judgment, but by reflective wisdom.

[27] The difference between “malice” (or “ill will”, byāpāda) and “cruelty” (vihiṁsā) is subtle; they are the respective opposites of “love” (mettā) and “compassion” (karuṇā). Mettā wishes well simply and without qualification, just as “malice” wishes ill. Karuṇā takes pleasure in the alleviation of pain, while vihiṁsā takes pleasure in inflicting pain.

[28] Compare AN 3.101, where the Buddha illustrates the same point with a simile of smelting gold.

day, I see no danger that would come from that[29]. Still, thinking and considering for too long would tire my body. And when the body is tired, the thought is stressed. And when the thought is stressed, it's far from composure. So I stilled, settled, unified, and composed my thought internally.[30] Why is that? So that my thought would not be stressed.

Then, as I meditated—diligent, keen, and resolute—a thought of good-will arose … a thought of harmlessness arose. I understood: 'This thought of harmlessness has arisen in me. It doesn't lead to hurting myself, hurting others, or hurting both. It nourishes wisdom, it's on the side of freedom from distress, and it leads to extinguishment.' If I were to keep on thinking and considering this all night … all day … all night and day, I see no danger that would come from that. Still, thinking and considering for too long would tire my body. And when the body is tired, the thought is stressed. And when the thought is stressed, it's far from composure. So I stilled, settled, unified, and composed my thought internally. Why is that? So that my thought would not be stressed.

Whatever a mendicant frequently thinks about and considers becomes their heart's inclination. If they often think about and consider thoughts of renunciation, they've given up sensual thought to cultivate the thought of renunciation. Their thought inclines to thoughts of renunciation. If they often think about and consider thoughts of good will … their thought inclines to thoughts of good will. If they often think about and consider thoughts of harmlessness … their thought inclines to thoughts of harmlessness.

Suppose it's the last month of summer, when all the crops have been gathered within a village, and a cowherd must take care of the cattle. While at the root of a tree or in the open he need only be mindful that the cattle are there. In the same way I needed only to be mindful that those things were there.[31]

My energy was roused up and unflagging, my mindfulness was established and lucid, my body was tranquil and undisturbed, and my thought was composed.[32]

Suppose that in a forested wilderness there was an expanse of low-lying marshes, and a large herd of deer lived nearby. Then along comes a person who wants to harm, injure, and threaten them. They close off the safe, secure path that leads to happiness, and open the wrong path. There they plant domesticated male and female deer as decoys so that, in due course, that herd of deer would fall to ruin and disaster. Then along comes a person who wants to help keep the herd of deer safe. They open up the safe, secure path that leads to happiness, and close off the wrong path. They get rid of the decoys so that, in due course, that herd of deer would grow, increase, and mature.

I've made up this simile to make a point. And this is what it means. 'An expanse of low-lying marshes' is a term for sensual pleasures. 'A large herd of deer' is a term for sentient beings. 'A person who wants to harm, injure, and threaten them' is a term for temptations to do evil. 'The wrong path' is a term for wrong ethics, composure and wisdom. 'A domesticated male deer' is a term for greed and relishing. 'A domesticated female deer' is a term for ignorance. 'A person who wants to help keep the

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[29] Some meditators often wish to reach a state free of thought, but thought is a natural and essential function of the mind and wholesome habits of thought are a part of the Path. This is in opposition to the idea that the Buddha's teaching is to eradicate thoughts of self and other. It is only unwholesome thought of whatever that he taught to eradicate.

[30] The process described here extends over a period of time during which different factors arose, rather than a single meditation sitting.

[31] Compare MN 140:20.2 and AN 3.102:2.1, where, when smelting is going well, the goldsmith merely observes with equanimity. In this teaching equanimity is required to decide impartially whether a thought is harmful or not.

[32] The Pāli text has a copy of the section on the 4 jhānā and the 3 ñāṇā. This has been omitted as it promotes later doctrine and this sentence in the text here, shows the practitioner had already established a calm clear mind, the state of the 4th jhāna.

herd of deer safe' is a term for the Realized One, the perfected one, the fully awakened Buddha. 'The safe, secure path that leads to happiness' is a term for the Noble Path.

So, mendicants, I have opened up the safe, secure path to happiness and closed off the wrong path. And I have got rid of the male and female decoys.

Out of sympathy, I've done what a teacher should do who wants what's best for their disciples. Here are these roots of trees, and here are these empty huts. Practice Focus, mendicants! Don't be negligent! Don't regret it later! This is my instruction to you."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

AN 11.15 The Benefits of Loving Kindness[33]

Disciples[34], you can expect eleven benefits when the thought's release by loving kindness has been cultivated, developed, practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.

What eleven? You sleep at ease. You wake happily. You don't have bad dreams. Humans love you. Non-humans love you. Deities protect you. You won't be harmed by fire, poison, or blade. Your thought quickly enters composure. Your face is clear and bright. You don't feel lost when you've done your time. If you don't penetrate any higher, you'll arise in a realm of divinity.

You can expect these eleven benefits when the heart's release by loving kindness has been cultivated, developed, practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.

MN 118: The Discourse on Mindfulness of Breathing[35]

So I have heard. At one time the Buddha was staying near Sāvatthī in the stilt longhouse of Migāra's mother, in the Eastern Monastery.[36]

Mendicants, when mindfulness of breathing is developed and cultivated it is very fruitful and beneficial. Mindfulness of breathing, when developed and cultivated, fulfills the four kinds of mindfulness meditation.

And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial? It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness as a priority.

Mindful, they breathe in. Mindful, they breathe out. Breathing in long they know: 'I'm breathing in long.' Breathing out long they know: 'I'm breathing out long.' When breathing in short they know: 'I'm

[33] https://suttacentral.net/an11.15/
[34] The discourse is addressed to mendicants, but it would apply to any disciple.
[35] If we develop this teaching we will see that breathing is a pleasant action, not neutral as often claimed. This can be easily tested without having done this practice, by stopping breathing and seeing if it is pleasant, painful or neutral.
[36] About 14 paragraphs have been edited out, as they are basically praising people, not talking about behaviour, which is taught as wrong in the teaching on Non-Conflict, included in this collection.

breathing in short.' Breathing out short they know: 'I'm breathing out short.'[37] They practice like this: 'I breathe in experiencing the whole body.' They practice like this: 'I breathe out experiencing the whole body. They practice like this: 'I breathe in calming the body.' They practice like this: 'I breathe out calming the body.'

They practice like this: 'I breathe in experiencing zest.' They practice like this: 'I breathe out experiencing zest.' They practice like this: 'I breathe in experiencing pleasure.' They practice like this: 'I breathe out experiencing pleasure.' They practice like this: 'I breathe in experiencing tension.' They practice like this: 'I breathe out experiencing tension.' They practice like this: 'I breathe in calming tension.' They practice like this: 'I breathe out calming tension.'

They practice like this: 'I breathe in experiencing thought.' They practice like this: 'I breathe out experiencing thought.[38]' They practice like this: 'I breathe in gladdening thought.[39]' They practice like this: 'I breathe out gladdening thought.' They practice like this: 'I breathe in concentrating thought.' They practice like this: 'I breathe out concentrating thought.' They practice like this: 'I breathe in freeing thought.[40]' They practice like this: 'I breathe out freeing thought.'

They practice like this: 'I breathe in observing impermanence.' They practice like this: 'I breathe out observing impermanence.' They practice like this: 'I breathe in observing fading away.' They practice like this: 'I breathe out observing fading away.' They practice like this: 'I breathe in observing cessation.' They practice like this: 'I breathe out observing cessation.' They practice like this: 'I breathe in liberated.' They practice like this: 'I breathe out liberated.'

Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial. And how is mindfulness of breathing developed and cultivated, so as to fulfill the four kinds of mindfulness meditation?

Whenever a mendicant knows that they breathe long, or short, or experiencing the whole body, or calming the body—at that time they're meditating by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world[41]. For I say that the in-breaths and out-breaths are an aspect of the body. That's why at that time, a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Whenever a mendicant practices breathing while experiencing zest, or experiencing pleasure, or experiencing tension, or calming tension[42]—at that time they meditate observing an aspect of

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[37] As one develops more awareness of the breath and intention, one will notice that the in-breaths are generally shorter because they are intentional, the muscles are activated to draw the breath in and the out-breaths are generally longer, because they are an unintended consequence, the body is just relaxing and natural pressures cause the breath to go out.

[38] At this point the practice of the teaching on Two Kinds of Thought MN 19 should be applied, which is part of the teaching of The Only Way to Purification and which the Buddha clearly said was a practice he did on the Path. This does not support Dr Rod Bucknell's theory that following the trains of thought back is 'seeing past births' and which may lead to 'lucid dreaming'. The joy mentioned in the Only Way to Purification about training in wholesome ways, can be seen in the next step, Gladdening Thought. One will notice the interdependence of wandering thought with the breath, that it only starts in the out-breath. This is when sleepiness also can get hold.

[39] Appreciate that you have now become more aware of your thoughts. Only after recognising if a thought is wholesome or not, can we make a wise decision about following it or not, as in the Discourse on Two Kinds of Thought MN 19, included in this collection.

[40] Loving kindness is called 'liberated thought' cetovimutti - May all beings be well and happy!

[41] Noble Language: "'The world' is found within this 2m long body with its senses and perceptions" https://suttacentral.net/an4.45

[42] Steps 4 and 8 specifically mention 'calming'. This shows that steps 1 to 8, or the first two Foundations of Mindfulness: body and sensations, are in the strain of 'Calm meditation' (Samatha).

sensations—keen, aware, and mindful, rid of covetousness and displeasure for the world. For I say that careful application of thought to the in-breaths and out-breaths is an aspect of sensations. That's why at that time, a mendicant is meditating by observing an aspect of sensations—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Whenever a mendicant practices breathing while experiencing thought, or gladdening thought, or concentrating thought, or freeing thought—at that time they meditate observing an aspect of thought—keen, aware, and mindful, rid of covetousness and displeasure for the world. There is no development of mindfulness of breathing for someone who is unmindful and lacks awareness, I say. That's why at that time, a mendicant is meditating by observing an aspect of thought—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Whenever a mendicant practices breathing while observing impermanence, or observing fading away, or observing cessation, or observing liberation—at that time they meditate observing an aspect of emotions—keen, aware, and mindful, rid of covetousness and displeasure for the world. That's why at that time, a mendicant is meditating by observing an aspect of emotions—keen, aware, and mindful, rid of covetousness and displeasure for the world.

That's how mindfulness of breathing, when developed and cultivated, fulfills the four kinds of mindfulness meditation.

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

Table Summary:

<table>
<tr><th>16 Steps
(from grosser to subtler)</th><th>The Only Way Out</th><th>The Four Foundations of Mindfulness (from grosser to subtler)</th></tr>
<tr><td></td><td>Faith</td><td></td></tr>
<tr><td>Knowing only: breathe in/out</td><td></td><td rowspan="4">Body
(Calm Meditation)</td></tr>
<tr><td>Knowing only: breathe long/short</td><td></td></tr>
<tr><td>Training oneself: breathe sensitive to the whole body (here one develops a good posture, an upright relaxed back, with core muscles engaged)</td><td></td></tr>
<tr><td>Training oneself: breathe calming the body</td><td></td></tr>
<tr><td></td><td>Joy</td><td></td></tr>
<tr><td>Training oneself: breathe sensitive to zest, one experiences breathing as energising</td><td>Zest</td><td rowspan="2">Sensations
(Calm Meditation)</td></tr>
<tr><td>Training oneself: breathe sensitive to pleasure, one experiences breathing as pleasant</td><td>Pleasure</td></tr>
</table>

Therefore the last two Foundations would be in the strain of 'Insight Meditation' and we see they deal with subtler aspects of experience: thoughts and emotions. This is in opposition to the later commentarial tradition which teaches that Mindfulness of Breathing is all only Calm practice. This must be rejected, as it does not agree with the words of the Buddha.

Training oneself: breathe sensitive to tension (having become aware of negative sensations already)		
Training oneself: breathe sensitive to **calming** tension		
Training oneself: breathe sensitive to thinking (catching wandering thought, considering if it is wholesome or not as in MN 19)		Thought (Insight Meditation - eradicating the unwholesome)
Training oneself: breathe gladdening thought (progress! Training in the wholesome.)		
Training oneself: breathe concentrating thought (perception of light[43])	Composure (Samādhi)	
Training oneself: breathe releasing thought (loving kindness is called 'liberated thought - cetovimutti' May all beings be well and happy!)		
	Knowledge and vision of things as they really are:	
Training oneself: breathe observing impermanence	Disenchantment	Emotions (Insight Meditation - eradicating the unwholesome)
Training oneself: breathe observing fading	Dispassion	
Training oneself: breathe observing stopping	Release	
Training oneself: breathe liberated (from unwholesome emotions such as greed, hatred and delusion)	Knowledge of Ending	

Comparing the most subtle section of Mindfulness of Breathing with Way Out and the Only Way to Purification:

Mindfulness of Breathing	**Only Way to Purification**	**The Way Out**
Training oneself: breathe observing impermanence	Reflection on Past Action (thought, word and deed)	Disenchantment
Training oneself: breathe observing fading	Reflection on Present Action (thought, word and deed)	Dispassion
Training oneself: breathe	Reflection on Intended Action	Release

[43] With eyes closed one does not see any images created by the mind (wandering mind) and only the blank canvas is seen. With eyes open, in everyday life, one has no wandering mind invading the focus area, or direct vision. With wandering mind in everyday life, peripheral vision is not obscured, that's why we can continue doing things, but may miss something immediately in front of us.

observing stopping	(thought, word and deed)	
Training oneself: breathe liberated (from unwholesome emotions such as greed, hatred and delusion)	Liberation from unwholesome emotional reactive patterns	Knowledge of Ending

Pāli to English Glossary

Dukkha	(Mental) stress - The First Noble Truth is obviously not about physical pain, aging and sickness, as the Buddha, when very old, spoke about the discomfort of aging and his body having to be strapped up to keep going[44]. There are also references to him getting sick[45]. He is claimed to have eradicated dukkha totally from the time under the Bodhi Tree and since then was called 'Sammā-sam-Buddha' - the One Fully Awakened by Himself. Because of their physical interpretation of the First Noble Truth, commentators have to change 'full enlightenment' to mean 'not quite full enlightenment' (enlightenment 'with a remainder' sa**upādi**sesa). Remember the summary sentence of the First Noble Truth would be 'life **with clinging (not 'with a remainder')** is stress' (pañca-**upādāna**k-khandhā dukkhā), not 'life is stress' (pañcak-khandhā dukkhā).
Sīla	Ethics, rather than 'morality'
Pañca-sikkhāpadāni	The Five Training Rules, the Five Precepts, the basic training for family people. They should not be called the Five Ethics - Pañca-sīla. There would only be one 'noble ethics' in the Buddha's Teaching.
Tiratana	The Three Jewels, The Three (Triple) Gems. The Buddha taught to develop faith in them, not take refuge in them. They should not be called the Three Refuges - Ti-saraṇa.
Saraṇa	Refuge: the Buddha said to take only one refuge, take (your practice of) the Teaching (Dhamma) as a refuge (see previous footnote).
Samādhi	Composure
Citta	Thought, making it more relatable, rather than the undefined 'mind' or 'heart'.
Mano	Mind, brain - the sixth sense base, all of the other 5 senses also have a bodily organ as their base.
Paññā	Wisdom
Brahmin	Priest - Brahmin Priests can marry and have families, as with Muslim Imams, Christian Orthodox Priests and Protestant Ministers, but unlike Catholic Priests. The common feature is, they supervise or perform the religious rituals.
Samaṇa	Philosopher, in India many were wandering homeless ascetics seeking the truth. They held various doctrines, they usually debated each other on the basis of logic.

44 https://suttacentral.net/dn16/en/sujato?lang=en&layout=plain&reference=none&notes=asterisk&highlight=false&script=latin#2.25.9

45 https://www.budsas.org/ebud/ebdha192.htm

Samatha	Calm
Vipassanā	Insight
Ñāṇa / vijjā	Insight knowledge, Super-knowledge, usually 3 - about past, present and future, sometimes 4 when including the knowledge of liberation/the ending of stress. Comparative studies show it is not the same as Right View or Right Understanding, the first step of the (Noble) Eightfold Path.
Avijjā	Ignorance
Lobha	Greed
Dosa	Hatred
Moha	Delusion, rather than 'confusion'. This and the above 2 are called the 3 Poisons.
Kusala	Wholesome, not harming oneself or others
Muditā	Appreciation
Jhāna	Focus, the four are called the wholesome addiction to pleasure (in everyday life) and the Middle Way.
Arūpa-āyatana	The four formless dimensions - Should not be called 'arūpajhāna' which is likely not a term the Buddha used for them, but only the later commentarial tradition, based on the later idea the four jhānā were deep states of meditation, not part of everyday life. Thus jhānā is often wrongly translated as 'absorption' and theories of the ending of hearing in the 4 jhānā are adopted.
Kāmaguṇa	(5) Sensual Strings, to bind oneself, often translated Sensual Pleasures, addiction to them is called the unwholesome addiction to pleasure in everyday life.
Pañcak-khandhā	The Five Aggregates, with only **two** characteristics: impermanence and not-soul, those of the Buddha and Arahants. This is enlightened everyday experience. These five each have 11 qualities[46]: past, future, or present, internal or external, gross or subtle, inferior or superior, far or near.
Pañca-**upadāna**-khandhā	The Five **Clung-to** Aggregates, with **three** characteristics: impermanence, **stress** and not-soul, those of the ones not fully awakened, these pair with the 5 Sensual Strings. This is the everyday experience of stress. The First Noble Truth, Stress: "Life with clinging is stress".
Rūpa	Form, image, should not be translated as 'body' (kāya) or 'materiality'. **The forms or images which are part of thinking, are just subtle and interior examples of the first aggregate. This goes against the later Abhidhammic/Advaidantic idea of nāma-rūpa.**
Vedanā	Sensation, bodily produced feeling, avoiding: 'feeling' which is too vague in English, as it can mean both bodily sensations and emotion.
Saññā	Idea, concept, belief
Saṅkhārā	Emotion, following some Tibetan teachers.
Viññāṇa	Consciousness, awareness
Arahant/Arahat	Conqueror, from ari - hant, enemy kill-er, the enemy being 'ego' not 'self'.
Anattā	Soul, Sanskrit equivalent: anātmān.
Anahaṁ	Not-self
Bhikkhu/Bhikkhunī	Mendicant, as long as they maintain alms rounds, otherwise 'monk' and 'nun' would be more appropriate.

[46] https://suttacentral.net/sn22.48